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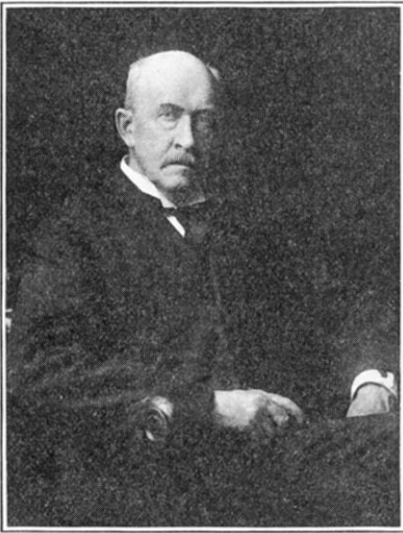
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## ANTHROPOLOGIC MISCELLANEA

**William Graham Sumner.**—It was said of Charles Darwin that he was the last great “naturalist,” that is, the last man who knew the whole field — who was a geologist, biologist, botanist, and all the rest, and capable of the transcendent scientific effort of a great synthesis comprehensive within what was once called “natural history.” Similarly of James Dwight Dana, it is said that he was the last great geologist; now we have structural geologists, paleontologists, physiographers, as special kinds of geologists, or, at least, as intellectual descendants of those who



William Graham Sumner.

bore the once comprehensive term. In like manner it could be asserted that William Graham Sumner was the last great anthropologist—taking the term in his own broad sense, for he defined anthropology as the science that makes a study of the human group, of its relation to its habitat, and of membership in it. We now have somatic anthropologists, prehistoric archeologists, economists, political scientists, sociologists, and so on; but Sumner knew a great deal about all the social sciences, and was an expert on several. I do not mean that Sumner was equally at home in all these lines—even Darwin’s acquirements

were uneven,—but that he had this comprehensive background to his work. I do not mean that he spread out beyond the field of the social sciences as some of our venerable scientific fathers have done, but that he covered more completely and thoroughly than anyone is likely soon again to do the several divisions of this field. And when one realizes the amount of teaching and administrative work Professor Sumner did, as compared for example with some of the non-teaching scientists, the marvel of his comprehensiveness increases.

Professor Sumner was one of the first two or three prominent economists in this country, and he was the first to teach sociology. The major interest of his career lay apart from physical and prehistoric anthropology toward the disciplines based upon ethnography and history. He never did any "field-work" so far as I know. Nor did he, on the other hand, display any of those leanings toward metaphysics and the intuitional which have vitiated so much work in the social sciences. He repelled all this with the greatest scorn and had a strong leaning toward the natural sciences, often regretting his defective training in these lines. But it would not be fair to say that he was a closet-philosopher, for he possessed a wide and accurate knowledge of one part, at least, of the field — the economic and political organization of America and Europe.

The comment used to be heard that Sumner had made a great mistake in giving up political economy in the nineties, and some could not understand how he could surrender a specialty in which he stood so high unless his working days were over. But those who heard his courses in the Science of Society, and, at length, those who read the "Folkways," had no doubt that he had moved from the narrower into the wider field; and those who came to know him better learned that the general science of society, rather than any one of its branches, had been his interest from the beginning. He left behind him a great mass of materials and manuscript, as the reader of the preface to "Folkways" could infer, which witnessed to his absorption in his earliest and latest scientific interest.

The dominant note of Sumner's thought was hard common-sense; this was coupled with a thoroughgoing intellectual honesty and with the courage of conviction. Such qualities have not failed of their effect, even though he did not live to aid sociology in attaining to the vertebrate stage. For generations of Yale men carry about with them, in their personal "mores," the healthy intellectual ideals inculcated with unflinching insistence by this great teacher and man. Sumner not only studied the science of the *anthropos*, but he knew men, and he made them.

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### **On Phonetic and Lexic Resemblances between Kiowan and Tanoan.**

—Certain phonetic and lexic affinities between Kiowan, Tanoan, and also Shoshonean, have been pointed out by Buschmann, Gatschet, and others. In examining the Kiowa vocabulary obtained by Mr James Mooney and published in the *17th Annual Report of the Bureau of American Ethnology*, part 1, pages 391-440, the writer notes to his surprise how strong these Kiowan-Tanoan similarities are. Should it be finally

proved that these two "stocks" are really related, either genetically or by mixing, the conclusions would be most interesting, since history traces the migrations of the Kiowa from their former homeland at the headwaters of the Missouri river, while the Tanoans are in every respect a typical Pueblo people.

The Kiowa sounds as recorded by Mooney are: a, ă, â, ä, e, i, ĭ, o, u, ŭ, (û), ai, uă, iă, ia, âo, ɲ (sign indicating nasalization of the preceding vowel), b, d, g, h, k, k', k', kw, l, m, n, p, p', s, t, t', w, y, z. The Tanoan sounds, dialect of Taos pueblo, are: a, a<sup>n</sup> (<sup>n</sup> indicating nasalization of the preceding vowel), ä, ä<sup>n</sup>, i, i<sup>n</sup>, â, â<sup>n</sup>, u, u<sup>n</sup>, ö, ä<sup>n</sup>i, ä<sup>n</sup>ü, ä<sup>n</sup>i, ä<sup>n</sup>i, u<sup>n</sup>i, äi, äü, iă<sup>n</sup>, iă, iü, äi, üă, üi, öă, öi, b, d, g, h, j (= y), k, k', k', kw, l, l, m, n, p, p', p', s, t, t', t', ts, ts', w, x, xw. Besides k, p, t, Mooney mentions k' ("explosive"), p' ("aspirated"), and t' ("aspirate"). Tanoan possesses in addition to k, p, t also k, p, t exploded with much breath (written k', p', t') and k, p, t grunted, i. e., accompanied by simultaneous closure of the glottis (written k', t', p').

In the brief vocabulary the following striking lexic resemblances were noted. The Kiowa words and their meaning as recorded by Mooney stand first together with a reference to the page of the Report cited above on which they occur; Tanoan forms taken from the Tiwa, Tewa, or Jemez (Towa) languages follow.

a, a game, 433: Tewa e, a game.

ă-, I, personal pronominal prefix on many verb forms: Tewa â-, Tiwa â-, I.

ăă', I come or approach, 391: Tewa ä<sup>n</sup>ă<sup>n</sup>, Tiwa ä<sup>n</sup>, Jemez i<sup>n</sup>, to come.

ă'dal, hair, âdal- in composition sometimes head, 391: Tewa p'o, Tiwa p'i-, head. For the loss of p'- compare Kiowa o'nto, five (see below).

ai'deñ, leaves, foliage, 393: Tiwa ö, Tiwa (Piro dialect, Bartlett's vocabulary) a-o-, leaf, Jemez â, leaf.

an, a track, 394: Tewa a<sup>n</sup>, Tiwa ie<sup>n</sup>n-, a track.

ă'ñgya, he sits, 394: Tewa ä<sup>n</sup>, to sit.

anso', anso'i, a foot, 394: Tewa a<sup>n</sup>, Tiwa ie<sup>n</sup>n-, Jemez o'ts'âc, a foot.

a'tântai', salt, 396: Tewa a, salt.

be-, imperative pronominal prefix (?) in bemă'!, lie down!, 408: Tewa bi-, imperative pronominal prefix.

bon, crook, in pabo'n, fur crook, crooked lance wrapped in fur, 415: Tewa mbu<sup>n</sup>, crook.

bot, stomach, belly, 397: Tewa pu, stomach, belly, buttocks.

dom, dâm, earth, under in composition, 400: Tewa na<sup>n</sup>, Tiwa na<sup>n</sup>m-, earth, Jemez dââł, earth.

eho'tal, kill, 434 : Tewa he, Tiwa hu, Jemez 'ö, to kill.

gi, meat, flesh, 402 : Jemez gi<sup>n</sup>w<sup>n</sup>i<sup>n</sup>, meat, flesh.

-gya, locative suffix equivalent to at or in, 405 : Tewa -ge, Jemez -gi, -ge'ei, locative suffix.

hi'ädäl, a creeklike depression or shallow valley without water, 407 : Tewa hê, small dry valley, arroyito.

hodal, sickness, 407 : Tewa he, sickness, Jemez 'o, sickness.

i, child, offspring, diminutive suffix, 407 : Tewa ê, child, offspring, diminutive suffix.

ka, robe of skin, buffalo robe, 408; ka'-i, hide, 434; kagya, skin, 437; ka'ñi, shell or rind, 400 : Tewa k'owa, Tiwa k'äi, skin, hide, bark.

k'a, he is lying down, 394 : Tewa k'o, Tiwa k'a, to be lying down.

k'a, knife, 408 ; k'a'-ikon se'se stone arrowhead, 421 : Tewa k'o, stone, stone knife, stone axe, k'otsê, stone arrowhead.

k'an, hard, 409 : Tewa k'e, hard.

ká'ngya, name (noun), 435 : Tewa k'â'wä, Tiwa xâ<sup>n</sup>-, Jemez hi<sup>n</sup>, name.

-k'i, -kia', man; -k'i'ägo, gyäko, people, 410: Tewa k'ema, Jemez k'yabâ, friend, man, friends, people.

k'odal, neck, 435 : Tewa k'e, Tiwa k'öä-, neck.

koñ, black, dark, night; koñ'kya, black, 412 : Tewa k'u<sup>n</sup>, dark, night.

mahi'ñ, owl, 436 : Tewa mahu<sup>n</sup>, owl.

mân, root of finger, hand, arm ; mândä', arm, 414 : Tewa mâ<sup>n</sup>, Tiwa ma<sup>n</sup>-, Jemez ma<sup>n</sup>te, hand, arm.

mâ'ngo'm, index finger, "literally pointing finger" (although no such form as gom can be found elsewhere in the vocabulary), 414 : Tewa mâ<sup>n</sup>k'u<sup>n</sup>, Tiwa ma<sup>n</sup>xu<sup>n</sup>-, finger, meaning literally extremity of the arm.

-mä'nte, walking, 439 : Tewa mä<sup>n</sup>, Tiwa mä<sup>n</sup>, Jemez mi<sup>n</sup>, to go.

mä'sä', six, 414 : Tewa si, Tiwa ma<sup>n</sup>li, ma<sup>n</sup>sli, Jemez mi<sup>n</sup>sty<sup>i</sup>, six.

om, a drop of blood ; oñ'kya, blood, 431 : Tewa u<sup>n</sup>, Tiwa o<sup>n</sup>-, Jemez, ö<sup>n</sup>, blood.

o'nto, five, 433 : Tewa p'ano, Tiwa p'anyua, Tiwa (Isleta dialect) p'anto, Tiwa (Piro, Bartlett's vocabulary) an-tao, Jemez p'int<sup>s</sup>o, five.

p'a, moon, month, 415 : Tewa p'o, Tiwa p'a, Jemez p'ää, moon, month.

p'a, river, creek, stream, 415 : Tewa p'o, Tiwa p'â, Jemez, p'à, river, creek, stream, lake, water.

pa, fur, down, 415 : Tewa p'o, Tiwa p'a, Jemez f/wolâ, fur, down, hair.

pa'gi, downy, 415: Tewa p'ogii, downy. Compare Kiowa pa, fur, down (see above).

pä'go, pä'nyi', one, 416: Tewa wi . . . pi, not one, Tiwa wa . . . pu<sup>n</sup>, not one, Jemez p'u<sup>n</sup>, one.

pai, sun, 416: Tewa pa-, sunshine; Jemez pe, pei, sun.

pai'gya, summer, 416: Tewa payoge, payogeri, Tiwa pi-, Jemez pec, peic, summer.

pa'ki, thigh, 416: Tewa po, Tiwa pa-, thigh.

pä'o, three, 416: Tewa pa'yo, Tiwa pa'yäü, three.

piä, fire, 418: Tewa p'a, Tiwa p'a-, Jemez fwayâ, fire.

pi'äya, summit, top, 418: Tewa pi'ge, summit, top, pi'ye, up to, over to, down to, pi, to ascend.

po, trap, spider web, 418: Tewa p'o, hole, pitfall.

p'o, beaver, 418: Tewa oyo, Tiwa p'âyâ-, beaver.

p'odal, plural p'ota, worm, reptile, insect, snake; used for both creeping and flying insects, including flies, and occasionally for snakes, but not for turtles, 418: Tewa p'ove, worm, reptile, insect in the larva and pupa state; full fledged insects are spoken of by specific names or are called p'unyu, flies.

poläñ'yi, rabbit, 418: Tewa pu, po, rabbit.

sa'dal, masticated food in the stomach, intestine, belly, 419, sa'gya, dung, 433: Tewa sa, dung, contents of the bowels.

sâ'he, blue, green, 419: Tewa tsa"wäii, sa"wäii, blue, green.

sa'top, pipe, 420: Tewa sa, tobacco, sak'o, pipe, meaning literally tobacco stone.

sen, nostril, 420: Tewa so, mouth, nostril.

senpo, moustache, beard, 420: Tewa sozo, sop'o, moustache, beard, meaning literally mouth hair. Compare Kiowa pa, fur, down (see above).

se'se, arrowhead, 421: Tewa tsi, sê, arrowhead, obsidian flake. Compare Kiowa k'a-ikon sese, stone arrowhead, and Kiowa sâ'he, blue, green (see above).

se'tä, the small intestine of the buffalo cow, cow intestines, 421: Tewa si, intestines, belly.

señ, prickly; se'ñi, cactus, 420: Tewa so<sup>n</sup>, prickly, cactus.

t'a, antelope, 422: Tewa t'o, Tiwa t'a-, antelope.

t'a, ear, 422: Tiwa t'alö-, ear, t'a to listen, t'a, ear, in noun + verb compounds.

t'aiñ, white, 423: Tewa ts'äii, white.

tañ'gia, deer, 424: Tewa ta, Tiwa tö-, elk.

t'o, cold, 426: Tewa t'i, cold.

t'ogya, coat, shirt, 426: Tewa t'o, shirt, clothes, covering, especially Indian covering for the upper part of the body.

tseñhi, dog, 428: Tewa tse, se, Tiwa tsul-, dog.

-tse'yu, a suffix denoting a pet or domesticated animal or the young of an animal, 428: Tewa tsäii, tsäyo, säii, säyo, little, pet, young of an animal, child, sweetheart.

yi'ä, two, 416: Tiwa yäbata, second, other.

yi'ägyä, four, 416: Tewa yo'nu, four. Compare Kiowa yi'ä, two (see above).

Several other words and features resembling Tanoan, not noted above, were observed in the Kiowa vocabulary.

JOHN P. HARRINGTON.

**The Proper Identification of Indian Village Sites in North Dakota : A Reply to Dr Dixon.** — In a recent number of the *American Anthropologist* (July–Sept., 1909), Dr Dixon of Harvard University has attempted to overthrow the conclusions reached in a discussion of typical Indian villages of the Missouri valley published in Volume II. of the Collections of the State Historical Society of North Dakota. It is unfortunate that it has seemed necessary to reopen the unpleasant subject of the Peabody Museum exploration of one of our old Indian village sites fifteen miles from our state capital. But while the general public is not especially interested in this matter, Dr Dixon's criticisms have raised several questions of no little scientific interest.

One of the principal defects in the Peabody Museum study of the Mandan lies in the fact that its authors do not seem to have suspected the existence of any but archeological and documentary evidence on the early life of the Mandan. To quote from their opening remarks "On the ethnological side little further research is possible owing to the practical extinction of the tribe." But this sweeping generalization expresses merely the current gossip about the Mandan. On the Ft Berthold reservation, at that time, there were some fifty Mandan families, still represented by descendants of that tribe, and there were, besides, many times that number of pure Hidatsa stock, whose long and intimate association with the Mandans made them well worth careful study. The State Historical Society of North Dakota has been carrying on for five years a careful study of the ancient village sites of the Missouri valley, using the testimony of surviving Mandan and Hidatsa in conjunction with such evidence as could be drawn from careful surface surveys of a large number of sites. Specimens in great variety and number were

obtained from most of the sites, both from the surface and by excavation. In addition to this, extensive records have been made of the tribal history and mythology, along with such old songs, ceremonies, and tribal customs as are still to be found among the older members of the two tribes. Biographies of three of the oldest Indians have already appeared in our publications; they are a tribal record beginning considerably earlier than 1837 and are, therefore, practically contemporaneous with the Catlin-Maximilian documentary evidence. During the past summer the Society has examined some twenty sites with a representative from the Mandan and from the Hidatsa tribe. We retraced the old route of the tribal migration from near the Cannon Ball river to the Fort Berthold reservation. The record of the identification of the sites along this historic trail, with the accompanying surveys of each site, has placed in our hands a most valuable first-hand knowledge of the whole subject. We have for the present confined our efforts to the superficial survey of the whole valley so as to bring into a related whole the facts as to the sixty or more sites found there. Along with these labors we are seeking to secure permanently, as state reserves, such of the sites as seem most typical and which seem to contain the greatest wealth of archeological material. With our small appropriation and the limited force at our disposal, our progress has been far from what we would like to have it. As soon as we have accomplished these tasks, we shall set about the careful and scientific excavation of certain selected sites with a view of showing the interior structure of the dwellings erected on these sites, as far as the remains of the upright timbers can indicate it. The second result of the excavation will be to secure some record of the changing tribal life during the whole history of the village and the variations in the arts practiced here. Thus far not a single piece of archeological evidence has been offered on these rather fundamental subjects.

The collaborators of the Peabody Museum report excavated a considerable area in an unidentified village site, classified and described the large number of specimens found there, prepared a considerable number of fine plates illustrating their finds, quoted voluminously from all the authors available, but nowhere is there a particle of evidence adduced which can serve to identify the site they so laboriously studied. In fact it is quite certain from the arrangement and character of their material that not one of the authors or collaborators ever dreamed that this most essential point could ever be called in question.

But to take up the evidence introduced, as an afterthought, by Dr Dixon in defence of the Peabody Museum report. It is held by the



author of the article in the Collections of the State Historical Society of North Dakota that the three tribes, Mandan, Hidatsa, and Arikara, have each a distinct type of village arrangement which can be discovered by a careful surface survey. This conclusion is based on the unanimous testimony of the Mandan, Hidatsa, and Arikara Indians living on the Ft. Berthold reservation, and from a study of some twenty sites in the Missouri valley. From his knowledge of two sites in the state Dr Dixon feels competent to pass on the evidence offered from these above sources. He further insists that the Peabody Museum study is correct in identifying its site as Mandan because there are two places shown on the survey of the site where the holy place or "square" might be located. To quote from the study itself (page 151), "The greatest difficulty was in identifying the large village square or ceremonial place. Inside the first ditch, in the very center of the village is an area of about the right size but it is broken by three rings which appear to be house rings, one larger than any of the others. Between the first ditch and the second, however, there is a large open space of the proper dimensions and unmarred by any rings or mounds. It answers the description except that it is not located in the center of the village." As everyone who is at all familiar with the arrangement of the tepees in the Mandan village knows, there is in each village an open space or holy place in which stands the *ochta* and the *holy canoe*. The holy tepee faces directly upon the center of this space while around the same space are grouped the tepees of the most important men of the village, none of the doorways of their tepees, however, opening directly upon the center of the space. No other tribe possesses such an arrangement of tepees, the Hidatsa having no holy central place and the Arikara having a holy tepee in the middle of the space instead of at the side like the Mandan. In trying, therefore, to locate this essential feature of every Mandan village, the authors of this report are driven reluctantly to admit that it was not to be found, though they add, to be sure, that there were two places where this central space might possibly have been located, one which was not *central* and the other which was not a *space* at all. In further proof of the Mandan origin of this site, Dr Dixon asserts that the pottery found by the excavators was not Hidatsa but Mandan. He admits he has never seen any Hidatsa pottery but judges this pottery found by his party must be of Mandan origin because it is like that found on Mandan sites. He seems quite unaware of the fact that there has never been any scientific identification of any of the so-called Mandan pottery in the various museums where there are collections to be found. And he quite overlooks the fact that the Mandan and Hidatsa Indians have by long

and close tribal connection so blended their arts that no clear line of distinction has yet been drawn between them. The specimens of pottery in our own museum from over forty sites can at present be distinguished only by the labels locating the particular sites where they have been found. A study of one site alone out of the whole group would, of course, furnish no evidence of this rather elementary fact in the problem we are discussing.

Again, Dr Dixon finds proof of the Mandan origin of the village site in question from the absence of dog bones in the debris heaps excavated. Since Hidatsa villages were noted for their swarms of dogs, the absence of their remains would indicate a Mandan village, where fewer dogs are noted by travelers. This rather slender evidence is still further weakened by the fact that the larger part of the numerous debris piles on the site were not examined at all, so that the percentage of remains is too small to base conclusions of this kind upon. Furthermore, this argument entirely overlooks the well-known fact that both the Mandans and the Hidatsa have winter villages as well as summer villages. Even in Verendrye's Journal this fact is mentioned. Since the excavation under discussion was conducted in a summer village and no specimens were obtained from the debris of a winter residence, all conclusions as to food are thereby vitiated. If dogs were eaten at all, it would be only in times of scarcity, which would occur in the winter when game might fail and the severe weather would make hunting precarious. Winter villages of either the Mandan or the Hidatsa are not easy to locate, and the writer has located with certainty not more than three. But of one thing we may be sure, no matter how abundant dogs might be, they would not be eaten (except on ceremonial occasions) when such game as buffalo and antelope was plenty and an abundance of corn and other vegetable products was to be had, — which was the normal condition during the occupation of their summer residences. Still further in his review, Dr Dixon insists that the plate of a typical Hidatsa village site in the North Dakota Collections shows an open area like the holy place of the Mandans.<sup>1</sup> One feature of the plate, however, he entirely overlooks. In the Mandan village every doorway in the entire circle of tepees points inward, while in the Hidatsa village in the area designated four of the tepees open inward and five outward. It is a matter of common information among all the Hidatsa that their tribe has no such central holy space or holy tepee as the Mandan.

The author in Vol. II. of the Collections of the State Historical Society of North Dakota has also given a good deal of evidence to show

<sup>1</sup> *Collections of the State Historical Society of North Dakota*, II., pt. 1, p. 500.

that Verendrye's *Mantannes*, met by him in 1738 somewhere in the Missouri valley were really the present Hidatsa migrating southward.<sup>1</sup> The contention in brief is this, that the name *Mantannes* is a Cree name for a tribe living southwest of them in earth lodges. The historic Mandans never were north of the Knife river, while the Hidatsa were known to be as far north as Antler's creek, Mouse river, in Canada ; that in the peculiar form of fortifications and in the absence of any central holy space or holy tepee Verendrye's two *Mantanne* villages could not be Mandan ; and finally since Verendrye mentions two other tribes, the nearest only a day's journey south of the *Mantannes*, that these were probably the true Mandan and the Arikara, and were called by him "*panana (panaux)*" and "*pananis*" respectively.

In attacking these conclusions Dr Dixon again shows his lack of any very certain information of the Hidatsa. He does not seem to know that the Hidatsa at one time dwelt east of the Missouri river and far northeast of the old Mandan sites at Heart river. Matthews, the acknowledged authority on the Hidatsa, mentions this repeatedly, pp. 34-39.<sup>2</sup> Still further evidence is found in Vol. I. of our Historical Society publications (p. 340). The Historical Society is in possession of an Hidatsa account of their wanderings from the vicinity of Devils Lake to Assiniboine Island (Sibley Island), some distance below the mouth of Heart River, where they crossed the river at the invitation of the Mandan and ever after were intimately associated with them. Earlier than this they admit that some portions of their tribe were at war with the Mandan. All this evidence is in exact harmony with Verendrye's narrative. He came in contact with a tribe living in earth lodges in 1738, somewhere southwest of the north point of the Turtle Mountains in Canada. Since the Hidatsa were known in this region in earliest times, the *Mantannes* can only be identified as Hidatsa and not as Mandan proper. These people then lived at the mouth of the Little Knife and out in the prairie at a distance from the Missouri river. They told Verendrye of two other tribes hostile to them and building houses like themselves, the "*panana (or panaux)*" and the "*pananis*," the nearest at a day's journey from the southernmost of their villages, which was also the largest, undoubtedly the one on greater Knife river. A day's journey southward from the Knife is the Heart river, the early home of the true Mandan, while still farther south were the Arikara. This is in harmony with all the evidence and accounts for all the facts so far observed. In

<sup>1</sup> *Ib.*, II., pt. 1, p. 502.

<sup>2</sup> Matthews, *Ethnography and Philology of the Hidatsa Indians*, Washington, 1877.

still further confirmation of this conclusion, it may be stated the author has recently discovered the site of the *Mantanne* village visited by Verendrye's son in 1738 and reported by him as being on a westward flowing river. Verendrye at the end of his journal refers again to this river as the *Mantanne* river and plans to revisit and explore it westward to its mouth. He did not know it was a part of the Missouri river at the south and neither did his sons four years later, when they crossed it for further exploration. Upon an old map of 1772 Verendrye's river is given as the "Mantons R. which is supposed to be the same as the Missouri."<sup>1</sup> It shows but a segment of the river and still further discredits the old theory that he came to the Missouri river at the mouth of the Heart river. This lower portion of the Missouri river is not indicated at all and no large tributaries appear as coming in from the west. A more careful reading and a more accurate translation of Verendrye's Journal will tend to correct the older and erroneous view as to where he went and what places he visited. But it is impossible to judge of the narrative from internal evidence alone, a thorough knowledge of the topography is absolutely essential as well as a full acquaintance with all the Indian village sites west of the Turtle Mountain area.

The same remarks apply to the journal of the two sons of Verendrye in the exploration (1742) of the region west of the great river discovered by their father in 1738. Their observations confirm in a remarkable manner the proofs above given of Verendrye's real line of travel in 1738.

O. G. LIBBEY.

**Archeological Observations in South Dakota.** — While the writer was traveling through a part of South Dakota he discovered mounds of earth which had apparently been formed artificially. Upon more careful investigation, it was found that there were four of them in a row extending north and south. They were built upon the highest portion of land north of and near to a small lake in section 23, Lynn Township, Day County, South Dakota. The largest one was the farthest north, the others in line and in order of size directly south about equally distant from each other, their bases nearly joining. They were round, and the larger one from one edge of the base over the top to the opposite edge was 18 paces. The smallest one measured in the same manner was about 8 paces. The second one from the north was somewhat smaller than the large one, and the third one from the north still smaller. The largest

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<sup>1</sup>A General Map of America divided into North and South and West Indies, with the recent discoveries, London, 1772.

one was about 6 or 7 ft. above the common level. The farmer has plowed over them for several years and they have become worn down quite materially. The examination was only of the surface and that very limitedly done. However, enough evidences were easily discovered to satisfy the writer that these mounds were artificial and probably of Sioux origin.

Upon the surfaces of the mound and about them was to be found a great amount of buffalo bones. Several portions of human skulls and one femur were also found. One bead made from the shell of the Gastropod and many spawls of flint peculiar to the west rather than to the east were found. One piece of pottery was found on the surface of the smallest mound. All of these were found upon the surface in the wheat stubble.

After having become satisfied as to the nature of these mounds, a little time was spent in looking over the surrounding country. Upon another point of the high bank about 20 rods west of the mounds a somewhat extensive pile of rocks which had the appearance of having been placed there by man was discovered. This pile was about one foot above the surface, two feet wide, and eight or nine feet long, composed of water-worn stones which had probably been taken from the lake shore near by. Some of these stones would weigh quite fifty pounds, most of them probably not more than four to ten pounds each. Upon removing some of them at the north end there was discovered a continuous pile down into ground below the surface to a depth of at least six inches. This might lead one to believe the pile of stones to be artificial. As the writer had no means of investigating further, some inquiry was made at a near by farm house where it was learned that several stone implements and a great number of bones had been found about the mounds and that no systematic investigation had been made by anyone. From another farmer it was learned that several steel knives like those of a butcher had been plowed up there. Two of these were examined by the writer at the home of D. I. Williams, who had discovered them while plowing. Both presented one evidence of Indian ownership, i. e., the grinding of one side of the blade only. Upon one of them the word "Graves" stamped by the manufacturer, could still be easily deciphered. These knives were found where the farmers assumed that Indians had lived and they based their assumption upon the fact that stone implements, bones, pottery, and other evidences of continued residence are manifest.

Though no one knows of any Sioux having lived where these mounds are located, there is no doubt that they were, though perhaps long in building, erected by the same people who are known by the

farmers as Sioux Indians, and it is probable that Indians of recent times aided in their construction and in the erection of stone piles over the graves of their dead. It was learned that many stone piles are still in evidence in that section of the country. Many of these have been moved or torn down by the farmer who has invariably found human remains at a depth of 18 inches, or sometimes less, below the surface. All the farmers in this vicinity recognize these stone piles as Indian graves and always so speak of them.

The mounds as described, in structure so far as examined, in location, in the fact that they contain human bones and other bones, flint spawls upon and about them, potsherds and beads, suggest a Siouan origin. Everything so far discovered coincided with the mounds of Minnesota and Wisconsin, the origin of which has been attributed to the Sioux by Hon. J. V. Brower as well as Prof. N. H. Winchell.<sup>1</sup>

Another farmer in this vicinity, Mr Jacob Mork, of Pierpont, South Dakota, has in his possession a silver ear pendant, and a silver bead which was shown to the writer and which Mr Mork said he had found in a grave of but shallow depth which had been filled with stones and heaped up to some height. Several of these graves were found by Mr Mork and others upon his and other farms in that vicinity. In moving these stones, so that he would not be compelled to plow around them, he discovered, as his plow cut through the soil, a spot of very red earth about 14 inches across which attracted his attention, and upon investigation, he discovered a small metal object. He destroyed this while examining it and threw the fragments away. Upon further search with the aid of a pitch-fork, which was used in digging up and turning over the soil, he found another metal piece just like the one he had destroyed. This he kept, and it proved to be an ear pendant of silver, hand made and complete. The description of this is as follows. The ring for the lobe of the ear is about three eighths of an inch across and apparently made of silver wire. All

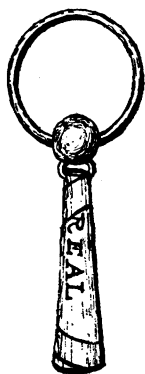


FIG. 10.

parts are of silver. The pendant is attached to the earring proper by an intermediate hollow sphere of silver about one eighth of an inch in diameter. This pendant is of hammered silver, pounded flat and thin, then rolled into a funnel shape about one eighth of an inch across the wider or lower end and about one half of an inch long. The silver bead

<sup>1</sup> Prof. N. H. Winchell, *Pop. Science Monthly*, Vol. 19, May to October, 1881, and September, 1908; J. V. Brower in *Kathio*, page 128.

had been formed by a little cutting and hammering, and then rolling the ends up together. Upon close examination with the naked eye the word "REAL" was discovered upon the outer surface as indicated in the cut. This bead was very interesting and an examination was made by placing it under a pocket magnifying glass. True enough, the writer was holding in his hand the remains of a Spanish Real. How came the Indian in possession of this Spanish coin? Is this an evidence of trade? If so, who traded this with the Indians? Did Coronado distribute some Spanish coins among the Indians or did his priest, Padilla, who remained after the departure of Coronado to convert the Indians to Christianity and who was soon murdered by them, leave some of these coins among his effects?

This grave was located upon the northwest quarter of section 7, township 123, range 57 west, Day County, South Dakota, on Mr Jacob Mork's farm. Three other graves, as yet undisturbed, are located not far from this. These observations were made in the presence of Prof. J. H. Hetley, of Webster, South Dakota, and others in that vicinity, during the month of October, 1909.

E. E. WOODWORTH.

**Sinew Arrowheads.** — The idea of arrowpoints of sinew seems so strange that reliable data on their manufacture and use may be a matter of some interest. In 1908 while engaged in field work under the auspices of the American Museum of Natural History I first heard of this arrow point when questioning Wolf Chief, a Hidasta full-blood, regarding the manufacture of points of buffalo horn. I quote his own words:

"Also, we hear that in old times arrow heads were made of the hard sinew that holds up the buffalo's head. The hard sinew was cut into pieces the shape of an arrow head; and these were held near the fire and hardened and sharpened. Such arrow heads were very good to hunt buffaloes with, because if the arrow point struck a rib it would go around the rib, without breaking off; but a flint arrow head would break if it struck a buffalo's rib."

Fearing the interpreter, or myself, had made a mistake, I hurried over to the cabin of Buffalo Bird Woman, Wolf Chief's sister, an old woman about seventy years of age. She corroborated the account in these words:

"I have also heard that arrow points were sometimes made of the thick, tough sinew that lies along the top of a buffalo's neck and holds his head up. It runs back into the hump, and is yellow when dry. Such arrow points, when dry, were hard. We called the big sinew *it-sú-ta*. I never saw any of these arrow points and do not know of what shape they were."



FIG. 11. — Sinew  
arrowpoint.

Later, I heard that two of these points were in possession of Pack's Wolf, one of which I secured. Neither Pack's Wolf nor my other two informants had ever seen one of these points made, and they were ignorant of the process.

Reasoning from analogous customs in the working of buffalo horn, I suspect that the sinew was cut into roughly shaped points and dried; that the points were then dipped in marrow fat, fried slowly over a fire, and worked into final shape while yet hot. Buffalo horn points were so treated.

I secured a piece of *itsuta* sinew of an ox and found it easily capable of taking a piercing edge. When dried its color was a translucent yellow like yellow horn. In color and hardness it was like the specimen, a sketch of which is appended by courtesy of F. N. Wilson (fig. 11). GILBERT L. WILSON.

**A Possible Father for Sequoya.** — In the long search for a possible father for Sequoya, George Geist (Guyst, Gist, Guest, Guess) I have seen nothing quite as suggestive as an item, in the New Jersey Colonial Archives. In Volume XX, First Series, page 212, among the old newspaper extracts, appears the following :

Forty Shillings Reward

Run away on the 15th day of May (1758) from Adam Leberger, of Pilesgrove in Salem County, in the Western Division of the Province of New Jersey; a German Servant Man, named George Leonard Geist, of a middle Size, about twenty Years of Age, full faced, and has yellow Hair: Had on when he went away, a Homespun light brown Jacket, lined with striped Lincey, a Pair of pretty good Buckskin Breeches, blackish Stockings, a Felt Hat, and pretty good Shoes. Whoever apprehends the said Servant Man, and secures him in any Gaol, so that his master may have him again shall have Forty Shilling Reward, and reasonable Charges, paid by

Adam Leberger

In the foregoing, we have the right name, date, nationality, and character of the man who is said to have married the Cherokee half breed girl in the Alleghany Mountains, and became the father of the quarter blood Cherokee who gained world-wide fame as the formulator of the Cherokee syllabary. C. A. PETERSON.

[Mooney (Cherokee Myths, 19th Annual Report of the Bureau of American Ethnology, pages 108-109) has the following to say regarding the birth and parentage of Sequoya :



The inventor (of the Cherokee syllabary), aptly called the Cadmus of his race, was a mixed-blood known among his own people as Sikwá'yi (Sequoya) and among the whites as George Gist, or less correctly Guest or Guess. As is usually the case in Indian biography much uncertainty exists in regard to his parentage and early life. Authorities generally agree that his father was a white man, who drifted into the Cherokee Nation some years before the Revolution and formed a temporary alliance with a Cherokee girl of mixed blood, who thus became the mother of the future teacher. A writer in the *Cherokee Phoenix*, in 1828, says that only his paternal grandfather was a white man. McKenney and Hall say that his father was a white man named Gist. Phillips asserts that his father was George Gist, an unlicensed German trader from Georgia, who came into the Cherokee Nation in 1768. By a Kentucky family it is claimed that Sequoya's father was Nathaniel Gist, son of the scout who accompanied Washington on his memorable excursion to the Ohio. As the story goes, Nathaniel Gist was captured by the Cherokee at Braddock's defeat (1755) and remained a prisoner with them for six years, during which time he became the father of Sequoya. On his return to civilization he married a white woman in Virginia, by whom he had other children, and afterward removed to Kentucky, where Sequoya, then a Baptist preacher, frequently visited him and was always recognized by the family as his son.

Aside from the fact that the Cherokee acted as allies of the English during the war in which Braddock's defeat occurred, and that Sequoya, so far from being a preacher, was not even a Christian, the story contains other elements of improbability and appears to be one of those genealogical myths built upon a chance similarity of name. On the other hand, it is certain that Sequoya was born before the date that Phillips allows. On his mother's side he was of good family in the tribe, his uncle being a chief in Echota. According to personal information of James Wafford, who knew him well, being his second cousin, Sequoya was probably born about the year 1760, and lived as a boy with his mother at Tuskegee town in Tennessee, just outside of old Fort Loudon. It is quite possible that his white father may have been a soldier of the garrison, one of those lovers for whom the Cherokee women risked their lives during the siege. What became of the father is not known, but the mother lived alone with her son.

The identity of Sequoya's father with the man referred to in the newspaper extract cited by Dr Peterson would seem from this to be extremely probable.]

**Inaccurate Anthropologic Data regarding India.** — Anthropologists and sociologists are very often required to use the comparative method when they try to trace the origin of institutions or work on similar problems, but when they use this method it is of the utmost importance that their facts be accurate. No precaution can be too great in this particular if truth be at all the writer's aim. In a number of books on sociology and anthropology one sees references to the customs and manners of the Hindus, but I find on examination that, in a surprisingly large number of works the information is inaccurate, though the writers who err are very often considered authorities on the subjects of which they treat. It would not be surprising if similar mistakes had taken place in referring to the cus-

toms of China and Japan. Expert opinion should be consulted when possible regarding the use of material relating to a particular country, but for Indian literature I give here a few rules to guide those who may not be able to avail themselves of expert assistance.

I. Information published in governmental documents like the Imperial and provincial Gazetteers, ethnographic surveys, and Census Reports, forms the most important and most accurate data for anthropological purposes.

II. The writings of some prominent men of the Indian Civil Service come next in value.

III. Writings of casual tourists are almost useless, and those of Christian missionaries should be viewed with suspicion.

IV. In using the material furnished by the Sanskrit law-books and religious works expert assistance is necessary. Even most renowned European and American Sanskrit scholars make grave mistakes in interpreting the data, and an anthropologist, unless he is a Sanskrit scholar of the highest order, should not think of using it.

The number of students from India in this country is increasing and if a writer subjects his information to their criticism he will avoid some grave errors. Nevertheless the assistance of an Indian student would not be valuable in interpreting the material mentioned in IV. unless the Indian himself is an able Sanskrit scholar.

SHRIDHAR V. KETKAR.

**The Bukidnon of Mindanao.**—The following interesting information is contained in a letter recently received by the editor from Dr F. C. Cole, now in the Philippine Islands in the interest of the Field Museum of Natural History :

“We are working with the Bukidnon, a non-Christian tribe supposed to cover most of north central Mindanao. Two years ago this territory was organized into a sub-province and put in charge of an energetic American governor. He started in the center of the country, and, when we reached here, we found his work there so efficient and thorough that we had to come out here to a region where he has not as yet begun his operations. Probably no people emphasize better than these the necessity of pushing the work in ethnology now. Within range of the governor they have built roads and bridges and have model towns surrounding plazas where the grass is cut with a lawn-mower. The old dress has almost entirely vanished and the true Bukidnon is all under the surface.

“ Out here the situation is better — from our standpoint. New ideas are creeping in, but it is still possible to study the old. The men wear trousers and jackets elaborately embroidered, and gorgeous cloths also embroidered surround their heads. The women wear gay patchwork jackets and skirts, and striking hair ornaments. Earrings and ear plugs are common, while around the neck, arms, ankles, and toes of every woman are bells and rings. Her heavy coin necklace jingles and clatters as she moves, so that it is truly a case of ‘music wherever she goes.’

“ Of the people themselves I can tell little as yet, for we have had only seven weeks with them and our ideas may change ere we leave. They seem to be mixed bloods, with the Negrito element by no means small. They build small towns where they live on occasion, but most of their time is spent on their clearings out in the brush. There they raise hemp, a little rice, corn, tobacco, and coffee. The soil is fertile and requires little work or attention to secure a good crop; but the ‘hookworm’ or his brother has bitten the people severely, and they barely manage to find enough to live on. The woods are full of deer and pigs but they are seldom molested. Traps are sometimes used, and at rare intervals the men hunt, but they are far from being ardent sportsmen. They have a rather highly developed ceremonial life and a bewildering lot of spirits. You get one nicely placed and have his functions well worked out when suddenly he becomes five or seven or ten.”

**Nebraska State Historical Society.** — The recent meeting of the Nebraska State Historical Society at Lincoln, Nebraska, Jan. 17-19, was a success both as to attendance and variety of papers presented. Three sessions were held daily, in coöperation with the Territorial Pioneers' and the Mississippi Valley Historical Associations. The historical papers, dealing chiefly with early days in Nebraska and Kansas, covered a wide range, among the speakers being Reverend M. A. Shine, Hon. Eugene F. Ware, former Commissioner of Pensions, and Colonel George W. Martin, Secretary of the Kansas Historical Society. The archeologic discussion was led by Mr Elmer E. Blackman, curator for the Society, followed by reports from the various local fields. Ethnology was represented by James Mooney of the Bureau of American Ethnology, who spoke upon “Camp Life with the Kiowa,” “The Indian Ghost Dance,” and “An Aboriginal State Map.” The aborigines of Nebraska were represented by Mr Alfred Blackbird, of the Omaha tribe, great-grandson of the famous chief, speaking in English, and by Mr Upton Henderson of the same tribe, speaking in his native language. The usual courtesies were ex-

tended by the local bodies and everybody seemed to feel that the meeting was an occasion of public concern. The offices and valuable collections of the Society, at present accommodated in the State University, will soon be housed in a fine new building, already under way, for which the legislature has made a preliminary appropriation of \$25,000. Much of the success of the meeting and of the Society is due to the earnest work of its energetic secretary, Mr Clarence S. Paine.

JAMES MOONEY.

**Annual Meeting of the American Anthropological Association. —**

The next annual meeting of the American Anthropological Association will be held in Providence, R. I. — where the Archaeological Institute of America will also meet, — Dec. 28–31, 1910. Special attention is called to the amendments to the constitution which are to be acted upon at this meeting.

THE School of American Archæology of the Archæological Institute of America will continue during the year 1910 the work of exploration and excavation of ancient ruins with collateral ethnological and historical work in New Mexico, Utah, Arizona, and Central America. The season for work in the southwestern part of the United States is from June 1 to November 1; in Central America it is from December 1 to May 1. Properly qualified persons will be admitted to the field expeditions of the school or to undertake research work under its direction in Santa Fé or elsewhere, on satisfying the staff of their ability in original investigation. Those who desire to undertake such work should write the director, Dr Edgar L. Hewett, stating his or her wishes, giving such information as to qualification as would naturally be needed and stating when and for what length of time it is desired to take up the work.

THE Museum of the Department of Anthropology of the University of California has come into possession of a collection from an ancient burial site from the southwestern edge of the great San Joaquin valley, in Kern county, central California. The human remains indicate partial cremation followed by burial. Their state of preservation displays a hitherto undescribed mode of wrapping the limbs. A piece of Pueblo cloth is perhaps the first positive evidence of direct relations between the southwest and central California. Other objects show clearly the former existence in this region of customs and religious practices known in historic times only in southern California.

ON the evening of February 12th a reception was held at the University Museum in Philadelphia on the occasion of the opening of the

George G. Heye Collection of North American Ethnology, which had been installed during the preceding months. The collection occupies two large halls and forms a remarkably complete representation of the material culture of the tribes of the Great Plains and also of the Eastern and South-eastern tribes. The arrangement has been very carefully carried out, and the collection, both in the material which it contains and the manner of its exhibition, is one of the most notable and valuable of the great public collections of American ethnology.

MRS ZELIA NUTTALL has handed in her resignation as member of the Organizing Committee of the Seventeenth International Congress of Americanists, to be held in Mexico City next September, and has also renounced the title of Honorary Professor of Mexican Archeology at the National Museum, as a protest against the treatment she received from the Ministry of Public Instruction and the Inspector of Monuments in connection with her recent discovery and proposed exploration of the ruin of an ancient temple on the island of Sacrificios, off Vera Cruz. — *Science*.

A JOINT meeting of the American Ethnological Society and the Section of Anthropology and Psychology of the New York Academy of Sciences was held at the American Museum of Natural History, New York, on Monday, March 28. Papers were read by Mr Paul Radin on "Some Problems of Winnebago Ethnology" and by Mr A. A. Goldenweiser on "Australian Clan Exogamy." A meeting of the American Ethnological Society was held Wednesday, April 27, at which Dr Truman Michelson read a paper entitled "The Fundamentals of Algonkian Grammar."

DR AND MRS SELIGMANN have returned from their first exploratory ethnological survey of the Anglo-Egyptian Sudan, to which they were appointed by the Anglo-Egyptian government. They studied the hitherto uninvestigated Nubas of southern Kordofan, and the Shilluks, Dinkas, and Shir of the White Nile. A short time was spent between the White and Blue Niles, where a Neolithic site was discovered. Observations were made on the sociology and religion of various tribes, and some anthropometrical data were obtained, especially of the Nubas.

DR F. W. PUTNAM, Honorary Curator of the Peabody Museum of American Archeology and Ethnology, Harvard University; Dr R. B. Dixon, Assistant Professor of Anthropology, and Dr A. M. Tozzer, Instructor in Central American Archeology, have been appointed delegates of Harvard University at the foundation of the Mexican National University in September, 1910. Professor Dixon has also been appointed delegate at the International Congress of Americanists to be held at the City of Mexico at the same time.

DURING the month of February, Mr J. P. Harrington, of the School of American Archæology, gave a course of lectures at the University of Colorado on the ethnology and archeology of the Southwest. Since completing the instruction at Boulder, Mr Harrington has been among the Southern Ute, at Ignacio, Colorado, where he is engaged in studying the Ute language. It is definitely planned that Mr Harrington make a study and record of the Pueblo and related languages extending through a number of years.

THE Department of Archeology of Phillip's Academy at Andover, Massachusetts, has received as a gift from Professor Williams of Andover, the Steinbrück collection of archeological material from the Mandan sites of North Dakota. There are in all about nine thousand specimens, and the collection is especially rich in unusual types of bone implements and in the smaller stone objects ; among these are rare forms of scrapers, double and single.

By a letter to the Berliner Gesellschaft für Anthropologie, Ethnologie, und Urgeschichte dated September 17, 1909, Alfred Maass has established a gold medal to be awarded triennially by the Society to the person who, in the intervening period, has performed the most distinguished service in any of the subjects for which the Society stands. The first award was made November 20, 1909, to Albert Grünwedel, leader of the third Turfan expedition.

DR EDWARD SAPIR has just published a volume entitled *Takelma Texts* in the Anthropological series of the University of Pennsylvania Museum. At the present time, Dr Sapir, in addition to his work of teaching at the University, is engaged in a study of Ute linguistics and mythology with the assistance of Tony Tillohash, a Ute Indian from Kanab, Utah, who has been spending several months at the University Museum.

DR ALEŠ HRDLIČKA has been appointed full curator of the Division of Physical Anthropology in the United States National Museum. April 1, accompanied by Dr Bailey Willis as geologist, he left for South America to study the remains of early man on that continent. He also expects to undertake anthropological work in Peru and Bolivia on behalf of the Smithsonian Institution.

ON May 16, Dr E. L. Hewett lectured before the University of Colorado Scientific Society at Boulder, on his recent work on the ancient monuments at Copan in Honduras and Quirigua in Guatemala. He has been able to determine the order of development of the art, his results according perfectly with the dates worked out independently from the glyphs by his colleague Mr Morley.

MR WILSON D. WALLIS, who has been Rhodes Scholar at Oxford from Maryland during the last three years, has been appointed Harrison Research Fellow in Anthropology at the University of Pennsylvania for 1910-1911. Mr Wallis has been studying anthropology during his residence at Wadham College, Oxford, and will take his A.M. degree this spring.

SINCE the return of the DeMilhau Peabody Museum South American Expedition of Harvard University, Dr William C. Farabee has received from the Universidad Mayor de San Marcos de Lima a diploma as honorary member of the faculty of sciences in the university, for "scientific merits and important services rendered to the government of Peru."

AT the American Museum of Natural History Dr Pliny E. Goddard has been appointed Associate Curator in the Department of Anthropology. Mr Harlan I. Smith has been advanced to an Associate Curatorship, Dr Herbert J. Spinden has been appointed Assistant Curator, and Mr Alanson Skinner has been added to the list as Assistant.

DR ALFRED M. TOZZER, Instructor in Anthropology at Harvard University, and Mr R. E. Merwin have returned from an expedition to British Guatemala and Honduras. They bring back a collection of antiquities from the four ruined cities which they discovered during the winter's work.

DR FRANK G. SPECK of the University of Pennsylvania spent two weeks at the Easter holidays among the Penobscot Indians at Old Town, Maine, where he collected a number of songs and other material of great value for the ethnology of the eastern Algonquians.

THE ECKLEY B. COXE, JR, EXPEDITION TO NUBIA, of the University of Pennsylvania, reports the excavation of a 12th Dynasty Temple on the site of Behen, opposite Wady Halfa, where a number of fine statuettes and inscriptions have been brought to light.

DR HERMON C. BUMPUS, Director of the American Museum of Natural History, is making an expedition to Mexico to plan the reproduction of certain prehistoric ruins for structural use in the new hall of Mexican archeology.

THE only anthropological paper presented at the annual session of the National Academy of Sciences held in Washington, April 19 to 21, was that of Dr Franz Boas on "The Influence of Environment upon Human Types."

DR CHARLES PEABODY, of Harvard University, has returned from North Carolina, where, during the month of May, he explored two groups of small mounds in Cumberland County, near Fayetteville.

DR FREDERICK STARR, Associate Professor of Anthropology in the University of Chicago, who has been conducting anthropological researches in Japan since September, returned to Chicago in June.

DR GEORGE GRANT MACCURDY has been appointed to represent Yale University at the International Congress of Americanists to be held in the City of Mexico, September 8 to 14, 1910.

THE seventh International Congress of Criminal Anthropology, which was to have been held at Cologne in August next, has been postponed until October, 1911.

PROFESSOR JULIEN FRAIPONT, Rector of the University of Liège, well known for his writings on anthropology and geology, died on March 22 in his fifty-third year.

J. W. LOWBER, Ph.D., F.R.G.S., F.R.A.S., of Austin, Texas, has been elected a Fellow and Councillor of the North British Academy, Newcastle upon Tyne.

NELS C. NELSON and Thomas T. Waterman have been appointed instructors and assistant curators in anthropology at the University of California.

MR H. C. BEYER, a student in the Graduate School of Harvard University, is now an ethnologist in the Bureau of Science at Manila.

ON February 1st, 1910, Dr G. B. Gordon, Curator of Anthropology in the University Museum, Philadelphia, was appointed Director of that institution.

PROFESSOR F. W. PUTNAM, of Harvard University, has been elected a corresponding member of the Società Romana di Antropologia, of Rome.

DR ALEŠ HRDLÍČKA, of the United States National Museum, has been made a corresponding member of the Anthropological Society of Vienna.

AT Dartmouth College Charles E. Hawes has been advanced from an instructorship to assistant Professorship in anthropology.